AN USEFULL CASE OF CONSCIENCE DISCVSSED AND RESOLVED;

Concerning Associations and Confederacies with Idolaters, Infidels, Heretickes, or any other known Enemies of Truth and Godlinesse.

By Master GEDEON GILLESPIE, late Minister at *Edinburgh*.

Whereunto is subjoyned a Letter, written by him to the Commissioners of the Generall Assembly, in the time of his sickness: Together with his Testimony unto this Truth, written two dayes before his Death.

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The Preface.

THis following Queſtion and caſe of Conſcience, as it was handled and reſolved by Mr. *Gilleſpie* in ſome Sermons delivered by him, about the time of contriving the late War againſt the Kingdome of *England*, being much deſired by many who heard of it, that it might be for publike uſe, and at laſt yeelded to by the Author before his death. His friends have thought it neceſſary to publiſh the ſame, together with theſe Teſtimonies wherewith he ſealed this Trueth herein contained, in the time of his ſickneſſe, and immediatly before his death.

A neuſefull caſe of Conſcience diſcuſſed and reſolved, concerning aſſociations *and confederacies with Idolaters, Infidels, Hereticks, or any other* known Enemies of Truth, and Godlineſſe.

WHile I have occaſion to ſpeak of humanne Covenants, it ſhall not be unprofitable to ſpeak ſomewhat to that queſtion ſo much debated, as wel among Divines, as among Politicians and Lawyers; whether a confederacy and aſſociation with wicked men, or ſuch as are of another Religion, be lawfull, yea, or no. For Anſwer whereunto ſhortly, let us diſtinguiſh. 1. Civill Covenants. 2. Eccleſiaſticall, Sacred or Religious Covenants. 3. Mixed Covenants, partly civil, partly Religious. The laſt two being made with wicked men, and ſuch as differ in Religion from us, I hold to be unlawfull, and ſo do the beſt Writers. When the Iſraelites are forbidden a Covenant with the Canaanites, ſpeciall mention is made of their gods, altars, images,

Zepperus. de Pol. Moſ. lib. 6. Cap. 4. Pelargus in *Dan.* 7. 1, 2, 3. Pareus in *Gen.* 14.

Revetus in Exod. 23. 32 Tarnovius tract. de fœderibus.

images, *Exod.* 23. 32. and 34. 13, 14. *Jud.* 2. 2. that no such superstitious, unlawfull, worship might be tolerated. As for civill Covenants, if they be for commerce or peace, which were called σπονδαὶ they are allowed according to the Scriptures. *Gen.* 14 13. *Gen.* 31. 44. 1 *Kings* 5. 12. *Jer.* 29 7. *Rom.* 12 18. Such Covenants the *Venetians* have with the *Turke*, because of vicinity: Such Covenants also Christian Emperours of old, had sometimes with the *Pagans*. It was the breach of a civill Covenant of Peace with the *Turke*, that God punished so exemplarly in *Vladyslaus* King of *Hungary*: But if the civill Covenant be such a Covenant as the *Grecians* called συμμαχία, to joine in military expeditions together, of this is the greatest debate and controversie among Writers; for my part, I hold it unlawfull with diverse good Writers; And I conceive that *Exod.* 34. God forbiddeth not only Religious Covenants with the *Canaanites*, but even civill Covenants, *vers.* 12. and conjugall Covenants, *vers.* 16. Which is also *Junius* his opinion in his Analysis upon that place. The reason for the unlawfulnesse of such confederacies are brought. 1. From the Law, *Exod.* 23. 32. and 34. 12 15. *Deut.* 7. 2. Yea God maketh this a principall stipulation and condition upon their part, while he is making a Covenant with them, *Exod.* 34 10. 12. *Jud.* 2. 1, 2. and lest it should be thought that this is meant only of these seven Nations enumerate, *Deut.* 7. the same Law is interpret of four other Nations, 1 *Kings* 11. 1, 2. so that 'tis to be understood generally against confederacies with Idolaters and those of a false Religion: And the reason of the Law is Morall and perpetuall, *viz.* the danger of ensnaring the people of God; therefore they were forbidden to Covenant either with their gods, or with them-

See Victor. Grigel. in 7 paralip. 25. 2. Also Zepperus, Pelargus, Tarnovius, ubi supra. Lavater in 2 Paralip. 25. & in Ezek. 16. 26. P. Martyr Loc. Com. Class. 4. cap. 16. *Numb.* 23. & comment. in 1 *Reg.* 15. 17. *&c.* The same thing is holden by Tstatus in 3. *Reg.* 15. *Quest.* 24. Corn. a Lapide in 3. *Reg.* 22. 3.

themselves, for a conjunction of Counsels, and familiar conversation (which are consequents of a Covenant) draweth in end to a fellowship in Religion. 2. From disallowed and condemned examples, as *Asa* his Covenant with *Benhadad*, 2. *Chron.* 16. to *vers.* 10. And *Ahaz*, his Covenant with the King of *Assyria*, 2 *Kings* 16. 7. 10. 2 *Chron.* 28. 16. to 23. And if it should be objected, these are but examples of Covenants with Idolatrous heathens, there is not the like reason to condemne confederacies and associations with wicked men of the same Religion; *I* answer. 1. It holds *à fortiori* against confederacies with such of the seed of *Jacob*, as had made defection from true Religion, for as *Grotius de jure belli & pacis* lib. 2. Cap. 15. *Numb.* 9. noteth, GOD would have such to be more abominated then heathens, and to be destroyed from among their people, *Deut.* 13. 13. besides this I adde, 2. We have in other Scriptures exemples, which meet with that case also; for *Jehosaphats* confederacy with *Ahab*: 2. *Chron.* 18. 3. with *Chron.* 19. 2. and after with *Ahaziah*, 2 *Chron.* 20. 35. are condemned, which made *Jehosaphat* (although once relapsing into that sin) yet afterwards mend his fault, for he would not again joine with *Ahaziah*, when he sought that association the second time, 1 *Kings* 22. 49. So *Amaziah* having associate himself in an expedition with the *Israelites*, when God was not with them, did upon the Prophets admonition disjoyne himself from them and take his hazard of their anger: 2 *Chron.* 25. 7, 8, 9, 10. *Lavater* upon the place applying that example, noteth this as one of the causes why the Christian Wars with the *Turke* had so ill successe, why saith he, consider what Souldiers were imployed, this is the fruit of associations with the

wicked. 3. These confederacies proceed from an evill heart of unbelief, as is manifest by the reasons which are brought against *Ahaz* his League with *Benhadad*, 2 *Chron.* 16. 7, 8, 9. and by that which is said against the confederacy with the King of *Assyria*, *Isay* 8. 12, 13. for as *Calvin* upon the place noteth, the unbeleevers among the people considering their own inability for managing so great a War, thought it necessary to have a confederacy with the *Assyrians*; but this was from faithlesse feares, from want of faith to stay and rest upon God as all sufficient. 4. If we must avoid fellowship and conversation with the sons of Belial, (except where naturall bonds or the necessity of a calling tyeth us) *Psal.* 6. 8. *Prov.* 9. 6. & 24. 1. 2 *Cor.* 6 14, 15. & if we should account Gods enemies our enemies, *Psal* 139. 21. then how can we joyne with them, as confederates and associates, for by this means we shal have fellowship with them, and look on them as friends.

Now as to the Arguments which use to be brought for the contrary opinion. First tis objected that *Abraham* had a confederacy with *Aner*, *Eschol*, and *Mamre*, *Genesis* 14. 13. *Abraham* with *Abimelech*, *Genesis* 21, 27. 32. and *Isaac* with *Abimelek*, *Gen.* 26. *Jacob* with *Laban*, *Gen.* 31. 44. *Solomon* with *Hiram*. 1 *Kings* 5. 12. Answ. 1. It cannot be proved that these confederates of *Abraham*, *Isaac*, and *Solomon*, were either idolaters or wicked: *Laban* indeed was an idolater: But there are good interpreters who conceive that *Abrahams* three confederates feared God; and that *Abimelech* also feared God, because he speaketh reverently of God, and aseribeth to God the blessing and prosperitie of those Patriarchs.

'Tis presumed also that *Hiram* was a pious man, because of his Epistle to *Solomon*, 2 *Chron.* 2. 11, 12. however, 2. Those confederacies were civill, either for commerce

commerce, or for peace and mutuall ſecurity that they ſhould not wrong one another, as that with *Laban*, *Gen.* 31. 52. and with *Abimelech*, *Gen.* 26. 29. which kinde of confederacy is not controverted.

'Tis objected alſo that the *Maccabees* had a Covenant with the *Romans* and *Lacedemonians*, 1 *Macca.* 8. and 12. 1, 2, Anſw. 1. That Covenant is diſallowed by many good Writers; yea tis obſerved from the Story that they had not the better, but the worſe ſucceſſe, nor the leſſe but the more trouble following it. 2. The Story it ſelf, 1 *Macc.* 1. 11. tells us that the firſt motion of a confederacy with the heathen in thoſe times proceeded from the children of Belial in *Iſrael*. Laſtly, it may be objected that perſons diſcontented, and of broken fortunes were gathered to *David*; and that he received them, and became a Captain upto them, 1 *Sam.* 22. 2. Anſw. 1. Some think (and 'tis probable) they were ſuch as were oppreſſed and wronged by *Saul's* tyranny, and were therefore in debt and diſcontented, and that *David* in receiving them was a type of Chriſt who is a refuge for the afflicted, and touched with the feeling of their infirmities. 2. Whoever they were, *David* took care that no prophane nor wicked perſon might be in his company, *Pſal* 101. yea, *Pſal.* 34. 11. (which was penned at that ſame time when he departed from *Achiſh* and became Captain of thoſe 400. men) he ſaith to them, *Come ye children hearken unto me, I will teach you the fear of the Lord.* 3. I ſhall bring a better Argument from *Davids* example againſt the joyning with ſuch aſſociates in War as are known to be malignant and wicked, *Pſal.* 118. 7. *The Lord taketh my part with them that help me, therefore I ſhall ſee my deſire upon mine enemies*, Pſal. 54. 4. *The Lord is with them that uphold my*

soul. Upon this last place, both *Calvin* and *Gesnerus* observe, that although *Davids* helpers were few and weak, yet God being in them, and with them, his confidence was that they should prove stronger then all the wicked: he intimateth also, that if he had not known that God was with his helpers, leading and inspiring them, he had looked for no help by them: 2 *Chron.* 25, 7, 8. That *Davids* helpers in the War were lookt upon as sincere, cordiall, and stirred up of God, may further appear from 1 *Chron.* 12. where *David* joyneth with himself *fidos homines qui idem cum eo sentirent* saith *Lavater* on the place, faithfull men of his own minde: he addeth, that they were such as hated *Sauls* impiety and injustice, and loved *Davids* vertue. *Vict. Strigelius* calls them, *fideles amicos*, *faithfull friends*. The Text it self tells us, that diverse of them joyned themselves to *David* while he was yet in distresse and shut up in *Ziclag*: *vers.* 1. (which was an Argument of sincerity:) also, that some of *Benjamin* (*Sauls* own tribe) adjoyned themselves to *David*, and the spirit came upon *Amasai*, who by a speciall Divine instinct spake to assure *David* of their sincerity, *vers.* 2, 16, 18. They also who joined themselves with *David* after *Sauls* death, *vers.* 23. were not of a *double heart*, but of *a perfect heart*. *vers.* 33, 38. and they all agreed that the first great businesse to be undertaken, should be Religion, the bringing back of the Arke: 1 *Chron.* 13, 3, 4.

This point of the unlawfulnesse of confederacies with men of a false Religion is strangely misapplyed by *Lutherans*, against confederacies with us, whom they call *Calvinists*: So argueth *Tarnovius Tract. de Fœderib.* But we may make a very good use of it: for as we ought to

pray

pray and endeavour that all who are Christs may be made one in him, so we ought to pray against and by all meanes avoide fellowship, familiaritie, mariages, and militarie confederacies with known wicked persons, and such as are of a false or heretical Religion. I shall branch forth this matter in five particulars, which God forebade to his people in reference to the *Canaanites* and other heathens which also (partly by parity of reason, partly by concluding more strongly) will militate against confederacies and conjunctions with such as under the profession of the Christian Religion do either maintain Heresies and dangerous Errors, or live a prophane and wicked life.

First, God forbade all Religious Covenants with such, and would not have his people to tolerate the gods, images, altars, or groves of idolaters: *Exod.* 23. 32. and 34. 13. *Deut.* 7. 5. *Jud.* 2. 2. And although the letter of the Law mention this in reference to the *Canaanites*, yet the best reforming Kings of *Judah* applyed and executed this Law, in taking away the growes and high places abused by the *Jewes* in their superstion: And what marvell? If such things were not to be tollerated in the *Canaanites*, much lesse in the *Jewes*. *Theodosius* is commended for his suppressing and punishing Hereticks. Socral. hist. lib. 5. Cap. 10.

2. God forbade familiar conversation with these heathens, that they should not dwell together with his people, nay, nor in the land with them, *Exod.* 23. 33 lest one of them being familiar with an *Israelite*, might call him to a feast, and make him eat of things sacrificed to idols, *Exod.* 34. 15. Compare this with *Jud.* 1. 21. *Psal.* 106. 35. Now the Apostle layeth much more restraint upon us, from conversing, eting and drinking with a scandalous Christian

Christian, 1 *Cor.* 5. 11. then with a *Pagan* or unbeleever, 1 *Cor.* 1. 27. There is a converſing and companying with wicked perſons, which is our affliction, not our fault, that is when we cannot be rid of them, do what we can, 1 *Cor.* 5. 10. which is an argument againſt ſeparating and departing from a true Church, becauſe of ſcandalous perſons in it. The Apoſtle gives this check to ſuch, go where they will, they ſhall finde ſcandalous perſons, all the world over. There is again a converſing and companying with wicked perſons, which naturall and civile bonds, our neare relations, or our calling tyeth us unto, as between husband and wife, parent and child, Paſtor and people, Magiſtrate and thoſe of his charge. But wittingly and willingly to converſe and have fellowſhip either with hereticall or prophane perſons, whether it be out of love to them and delight in them, or for our own intereſt or ſome worldly benefit, this is certainly ſinfull and inexcuſable. If we take care of our bodily ſafety, by flying the company of ſuch as have the plague, yea if we take care of the ſafety of our beaſts, and would not to our knowledge ſuffer a ſcabbed or rotten ſheep to infect the reſt, ſhall we not much more take care of our own and neighbours ſouls, by avoyding and warning others to avoide the fellowſhip of the ungodly, whereby ſpirituall infection comes. Remember it was but a kinde viſit of *Jehoſaphat* to *Ahab* which was the occaſion of ingageing him into a confederacy with that wicked man. 2 *Chron.* 18. 2, 3.

3. God forbade conjugall covenants or marrying with them. *Exod.* 34. 16. *Deut.* 7. 3. The rule is the ſame againſt matching with other wicked perſons, whether Idolaters or profeſſing the ſame religion with us.

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We read not of idolatry or any professed doctrinall differences in Religion between the Posterity of *Seth* and the Posterity of *Cain*, yet this was the great thing that corrupted the old world and brought on the flood, that the children of God joyned themselves in Mariage with the prophane, *Gen.* 6. 1, 2, 3. *Jehoram* Married not an heathen, but the daughter of *Ahab*; but 'tis marked, hee did evil, as did the house of *Ahab*; And what is the reason given for this? *For the daughter of Ahab was his wife.* 2 *Kings* 8. 18. and by and by, *vers.* 27. the like is marked of *Ahaziah* the son of *Jehoram*, who *did evill in the sight of the Lord as did the house of Ahab, for he was the son in Law of the house of Ahab.* The Apostle *Peter* supposeth that Christians Marrie such as are *heires together of the grace of life.* 1 *Peter* 3. 7. see also, *Prov.* 31. 30.

4. God forbade his people to make with the Canaanites *fœdus deditionis* or *subactionis*, or (as others speak) *pactum liberatorium*, he would have his people shew no mercy to those whom he had destinate to destruction, *Deut.* 7. 2. Herein *Ahab* sinned, making a brotherly Covenant of friendship with *Benhadad*, when God had delivered him into his hand, 1 *Kings* 20. 32, 33, 34. So in all Christian common wealths, the Magistrate Gods vicegerent ought to cut off such evil doers as Gods Word appointeth to be cut off, *Davids* sparing of *Joab* and *Shimei*, being partly necessitate thereto, partly induced by politicall reasons, (whereof he repented when he was dying, nor could his conscience be at ease till he left a charge upon *Solomon* for executing justice upon both *Joab* and *Shimei*, 1 *Kings* 2. 5, 6, 8, 9.) are no good presidents or warrands to

Christian Magistrates to neglect the executing of Justice. Tis a better president which *David* resolveth, upon more deliberatly, *Psal.* 101. 8. *I will early destroy all the wicked of the land, that I may cut off all wicked doers from the City of the Lord.* Marke this *all*, of what degree or quality soever, without respect of persons, and that *early* and without delay. Lastly, and even *Joab* himselt was so far punished by *David*, that he was cast out of his place and command, 2 *Sam.* 19. 13. and 20. 4.

5. The Law is also to be applyed against civill Covenants, not of Peace, or of commerce, but of Warre; that is, a League offensive and defensive, wherein wee associate our selves with idolaters, infidels, hereticks, or any other known enemies of Truth or Godlinesse, so as to have the same friends or enemies. A Covenant of Peace or commerce with such may happen to be unlawfull, in respect of some circumstances, as when Peace is given to those Rebels, Murderers, Incendiaries in the Kingdome, who by the Law of God ought to be destroyed by the hand of Justice, or when commerce with idolaters is so abused, as to furnish them with the things that they are known to make use of in their idolatry. But as for συμμαχία, a confederacy ingageing us into a War with such associates, 'tis absolutely and in its own nature unlawfull: and I finde it condemned by good Writers, both of the Popish party of the *Lutheran* party, and of the orthodoxe party. Some of all these are before cited, what holinesse God required in the Armies of *Israel*; see *Deut.* 23. 9. 11, 12, 13, 14. We may well argue as *Isidorus Pelusiota* doth, *lib.* 3. Epist. 14. If the Law was so severe against such uncleannesses as were not

voluntarie

voluntary, how much leſſe would God ſuffer ſuch as did voluntarily and wickedly defile themſelves. Tis marked as a part of *Abimelechs* ſin, *Jud.* 9 4. that he hired *vaine and light perſons which followed him.* God would have *Amaziah* to diſmiſſe an hundred thouſand men of *Iſrael* being already with him in a body, and told him he ſhould fall before the enemy if theſe went with him, becauſe God was not with them, 2 *Chron.* 25 7. &c. If they had not yet been gathered into a body, it had been much to abſtain from gathering them, upon the Prophets admonition, but this is much more, that he ſends them away after they are in a body, and takes his hazard of all the hurt that ſo many inraged Souldiers could do to him or his people, and indeed they did much hurt in going back, *verſ.* 13 yet God rewarded *Amaziahs* obedience with a great Victory. In the laſt age ſhortly after the begun Reformation in *Germany*, this caſe of conſcience concerning the unlawfulneſſe of ſuch confederacies was much looked at. The City of *Strasburg*, Anno, 1529. made a defenſive League with *Zurik*, *Berne*, and *Baſil*, *Qui & vicini erant, & dogmate magis conveniebant* ſaith *Sleidan*, they were not onely neighbours, but of the ſame Faith and Religion, therefore they made a confederacy with them. About two years after the Elector of *Saxony* refuſed to take into confederacy thoſe *Helvetians*, becauſe although they were powerfull, and might be very helpfull to him, yet they differing in Religion, concerning the

Sleid. comment. lib. 7 pag. 106.

Ibid. lib. 8. pag. 127. de Helvetiis in fœdus recipiendis, quod civitates valde cupiebant, Saxo per Legatos reſpondet, quoniam de cœna Dom. diverſum ſequantur dogma non ſibi licere ſocietatem cum ipſis ullam coiri: quante ſit ipſorum conjunctio, propter vires atque potentiam, non ſe quidem latere, ſed eo ſibi minime reſpiciendum eſſe, ne triſtis inde ſequatur exitus, quod iis acciditſſe Scriptura teſtetur, qui muniendi ſui cauſa, cujuſque modi præſidiis uſi fuiſſent. Vide etiam pag. 133. Quod ſi Zuingliani ſa-

terentur errorem atq; desisterent, comprehendi etiam in hac pace, sin minus, tum deserendos, nec auxilii quicquam eis communicandum, neque fœdus ullum cum ipsis faciendum esse. Et infra lib. 9. pag. 156. Et recipiendos esse placet in hoc fœdus (Smalcaldicum) qui velint atque cupiant, modo Doctrinam Augustæ propositam in Commitiis profiteantur, & sortem communem subeant.

Article of the Lords Supper, he said, he durst not joyne with them as confederates, lest such sad things might befall him, as the Scripture testifieth to have befallen those who for their help or defence took any assistance they could get.

The rule was good *in thesi*, although in that particular case misapplyed. The very heathens had a notion of the unlawfulnesse of confederacies with wicked men, for as *Victorinus Strigelius* on 2 *Chron.* 25. noteth out of *Aschylus* his Tragedy entituled *Seven to Thebe*, *Amphiaraus* a wise and vertuous man was therefore swallowed up in the earth with seven men and seven horses, because he had associate himself, with *Tydeus*, *Capaneus*, and other impious Commanders marching to the seige of *Thebes*. Lastly take this reason for further confirmation, as we must do all to the glory of God, so we must not make Warres to our selves, but to the Lord; hence *the book of the Wars of the Lord*. Num. 21. 14. and, *the battell is not ours, but the Lords*. 1 Sam. 25. 28. 2 Chron. 20. 15. Now how shall we imploy them that hate the Lord, to help the Lord? or how shall the enemies of his glory do for his glory? Shall rebels and traitors be taken to fight in the Kings Wars? Offer it to thy Governour, as it is said *Mal.* 1. see if he would take this well.

As for the Objections from Scripture, they are before answered. There are many other exceptions of mens corrupt reason, which yet may be easily taken off, if we will receive Scripture light. That very case of *Jehosophats* confederacy with *Ahab*, taketh off many of them; for although

although 1. *Jehoſophat* was a good man and continued ſo after that aſſociation, not drawn away into Idolatry, nor infected with *Ahabs* Religion, but only aſſiſting him in a civile buſineſſe. 2. *Ahab* lived in the Church of *Iſarel* which was ſtill a Church, although greatly corrupted, and he was no profeſſed hater of God (only he had profeſſed to hate *Micajah* the man of God) yea lately before this he appeared very penitent, and ſome think *Jehoſaphat* now judged charitably of *Ahab*, becauſe of that great humilation and repentance of his, which God did accept, ſo far, as to reward it with a temporall ſparing mercy, 1 *Kings* 21. at the end: then followes immediatly *Chap.* 22. *Jehoſaphats* aſſociation with him. Although *Jehoſaphat* was alſo joined in affinity with *Ahab*, *Ahabs* daughter being married to his ſon. 3. The enemy was the King of *Syria*, and *Jehoſaphat* doth not joine with a wicked man againſt any of Gods people, but againſt the infidell *Syrians*; even as *Amaziah* was beginning to joine with thoſe of the ten tribes againſt the *Edomites*. 4. The cauſe ſeems to have been good, as *Carthuſian* on 1 *Kings* 22. 3. and *Lavater* upon 2 *Chron.* 19. 2. note. For *Ramoth-Gilead* was a city of Refuge, pertaining to the *Levites* in the tribe of *Gad*, and ſhould have been reſtored by the king of *Syria* to *Ahab*, according to their Covenant, 1 *Kings* 20, 34. *Daneus* brings that ſame example of *Ahabs* going up againſt *Ramoth-Gilead*, to prove that 'tis juſt to make war againſt theſe who have broken Covenant with us. 5. *Jehoſaphats* manner of proceeding was pious in this reſpect, that he ſaid to *Ahab*, *enquire I pray thee of the word of the Lord to day*, and again, *is there not here a prophet of the Lord beſides*, he enquireth *altrà*, and ſeeks all the light he could there have in point of conſcience from

Polit. Chriſt. lib. 7. Cap. 1.

from prophets of the Lord, which makes it probable that those 400. prophets did not professe, or were not known to *Jehoſaphat* to be prophets of *Baal*; but were lookt upon as prophets of the Lord, as *Cajetan* thinketh. Therefore they anſwer alſo in the name of the Lord, *the Lord ſhall deliver it.* 'Tis not likely that *Jehoſaphat* would deſire the prophets of *Baal* to be conſulted, or that he would hearken to them more then to the Prophet of the Lord *Micajah*; yet in this he failed extremly, that he had too far engaged himſelf to *Ahab*, before the enquiring at the word of the Lord. How ever, it ſeems, he was by this enquiring ſeeking a faire way to come off again. 6. *Jehoſaphats* end was good, *Martyr* on 1 *Kings* 22. thinks *Jehoſaphat* entered into this confederacy with *Ahab*, for the peace and ſafety of his kingdome, and to prevent a new War between *Judah* and *Iſrael*, ſuch as had been between *Aſa* his father, and *Baaſha* King of *Iſrael*, for which end alſo *Carthuſian ibid.* thinks that *Jehoſaphat* took *Ahabs* daughter to his ſon. Yet notwithſtanding of all this the prophet *Jehu* ſaith to him, 2 *Chron.* 19. 2 *Shouldeſt thou help the ungodly, or love them that hate the Lord.* The LXX. read *hated of the Lord*, which comes all to one thing. And leſt it ſhould be thought a veniall or light matter, he addeth, *therefore is wrath upon thee from before the Lord.* So that from this example we learn, that let us keep our ſelves unſpotted of the falſe religion or errours of thoſe with whom we aſſociate, let wicked men ſeem never ſo penitent, and our relations to them be never ſo near, let the common enemy be an Infidell, let the cauſe be never ſo good, let the manner of proceeding be never ſo pious, and the end alſo good; yet all this cannot excuſe nor juſtifie confederacies and aſſociations with wicked and ungodly men. And if God was ſo angry at

Jehoſaphat

Jehoſaphat, when there were ſo many things concurring as might ſeem to excuſe or extenuate his fault, it being alſo in him a ſin of infirmity only, and not without a reluctation of conſcience, and a conflict of the ſpirit againſt the fleſh (which *Pareus* upon 1 *Kings* 22. doth well collect from his deſire of enquiring at the word of the Lord, that he might have occaſion to come off) how much more will God be angry with ſuch as go on with an high hand in this treſpaſſe, caſting his word behind them, and hating to be reformed.

If it be further objected, that we are not able without ſuch confederacies and help to proſecute a great war alone. This alſo the Holy Ghoſt hath before hand anſwered, in the example of *Ahaz* his confederacy with the King of *Aſſyria*; for he had a great War to manage, both againſt the *Syrians*, and againſt the King of *Iſrael*, 2 *Kings* 16. 7. alſo againſt the *Edomites* and *Philiſtins*, 2 *Chron.* 28. 16, 17, 18. yet although he had ſo much to do, this could not excuſe the confederacy with the *Aſſyrian*: he ſhould have truſted to God, and not uſed unlawfull means. God can ſave by few as well as by many; yea ſometimes God thinks not fit to ſave by many. *Jud.* 7. It ſhall not be the ſtrength of battell to have unlawfull confederates, but rather to want them, *Exod.* 23. 22.

If it be ſaid it is dangerous to provock and incenſe many wicked men by caſting them off. This is plainly anſwered from the example of *Amaziah* and the 100000. men of *Iſrael* with him of which before. If furthermore objection be made, that we muſt be gentle and patient towards all, and in meekneſſe inſtruct thoſe that oppoſe themſelves, 2 *Tim.* 2. 24, 25. Anſw. 1. Yet he bids us turne away from the wicked, Ibid. *Ch.* 3. 5. We ought in

meekneſſe

meeknesse to instruct even him that is excommunicate, 2 *Thess.* 3. 15. yet we are there warned, *vers.* 14. to have no company with him. 2. The Angel of the Church at *Ephesus*, is at once commended, both for his patience, and that he could not bear them which were evill.

I shall adde five distinctions which will take off all other objections that I have yet met with. 1. Distinguish between a confederacy which is more discretive and discriminative, and a confederacy which is more unitive. And here is the reason why Covenants of peace and commerce even with infidels and wicked persons are allowed, yet military associations with such, disallowed: for the former keeps them and us still divided as two: the latter unites us and them, as one, and imbodieth us together with them: for *Thucidides* defines συμμαχία to be such a Covenant as makes us and our confederates to have the same friends and enemies; and tis mentioned by Writers as a further degree of Union then σπονδαὶ or Covenants of peace. 2. Distinguish between endeavour of duty and the perfection of the thing: which answers that exception, *Other, we must have the Army all of Saints*, (it should bee said, *without any known wicked person in it*;) Now even as tis our dutie to endeavour a purging of the Church from wicked and scandalous persons, yet when we have done all we can, the Lords field shall not bee perfectly purged from tares till the end of the world, *Matth.* 13. So when we have done all that ever we can to avoid wicked persons in an expedition, yet we cannot be rid of them all; but we must use our utmost indeavours, that we may be able to say, tis our affliction, not our fault. 3. Distinguish between some particular wicked persons, here and there mixing themselves with us; and between a wicked faction

Kekerm. de Repub. Spart. disp. 4. lib. 2. Cap. 20.

and

and malignant party: The former ſhould be avoided asmuch as is poſſible: but much more a conjunction with a wicked faction. *David* would by no meanes meet and conſult with the *Kahal meroguim*, the Aſſembly of Malignants; neither did he only ſhunne to meet and conſult with *vaine perſons*; who openly ſhew and bewray themſelves; but even *with diſſemblers*, or (as the *Chaldee*) *with thoſe that hide themſelves that they may do evill*. Pſal. 26. 4, 5. We can know better how to do with a whole field of tares in which is no wheat, then we can do with tares growing here and there among the wheat. 4. Diſtinguiſh between ſuch a fellowſhip with ſome wicked perſons, as is neceſſary (which is the caſe of thoſe that are Married, and of Parents and Children) or unavoidable, which is the caſe of thoſe, whoſe lot is to cohabite in one Town, or in one Family, in a caſe of neceſſity travelling or ſayling together; Diſtinguiſh, I ſay, between theſe and an elective or voluntary fellowſhip with wicked men, when love to them, or our own benefite draweth us thereunto. We neither looſe naturall bonds, nor requite impoſſibilities, but that we keep our ſelves pure by not chooſing or conſenting to ſuch fellowſhip. 5. Diſtinguiſh between infidels, hereticks, wicked perſons, repenting and thoſe who go on in their treſpaſſes: what ever men have been, yet as ſoone as the ſignes of repentance and new fruits appear in them, we are ready to receive them into favour and fellowſhip: Then indeed the Wolfe ſhall dwell with the Lamb, and the Cow and the Bear ſhall feed, their young ones ſhall lye down together, meaning ſuch as were Wolves, Leopards, Beares, and now begin to change their nature: not ſo with the obſtinate, contumacious and impenitent, who ſtill remain Wolves, *&c.*

Let us now, 1. Examine our ſelves, whether there

be so much tenderneſse of conſcience in us, as to cloſe with thoſe Scripture Truths, or whether we are ſtill in a way of conſulting with fleſh and blood. 2. Be humbled for former miſcarriages and failings in theſe particulars, and for not walking accurately according to theſe Scripture Rules. 3. Beware for the future: remember and apply theſe Rules when we have to do with the practiſe of them. And that I may drive home this naile to the head, I adde (beſide what was ſaid before) theſe Reaſons and Motives. Firſt, tis a great judgement when God *mingleth a perverſe Spirit* in the midſt of a people, *Iſay* 19. 14. ſhall we then make that a voluntary act of our own, which the Word mentioneth as a dreadfull judgement? With this ſpirituall judgement is oftentimes joyned a temporall judgement as 2 *Chron.* 16. 9. and 20. 37. and 28. 20. ſo *Hoſ.* 5. 13. 7, 8, compared with *Hoſ.* 8. 8, 9. where their judgement, ſounderh forth their ſin as by an Eccho: The *Chaldee* paraphraſe in the place laſt cited ſaith, *The houſe of Iſrael is delivered into the hands of the people whom they loved.* Secondly, remember what followed upon Gods peoples mingling themſelves with the heathen, *Pſal.* 106. 35. *They were mingled among the heathen and learned their workes.* *Hoſ.* 7. 8. *Ephraim he hath mixed himſelf among the people*, that is, by making confederacies with the heathen, (as *Luther* expounds the place) and by ſeeking their help and aſſiſtance. *Hoſ.* 5. 13. But what followes, *Ephraim is a cake not turned*, hot and overbaken in the neither ſide, but cold and raw in the upper ſide. This will prove the fruit of ſuch confederacies and aſſociations, to make us zealous for ſome earthly or humane thing, but remiſe and cold in the things of Chriſt; to be too hote on our neither ſide, and too raw on the upper ſide. Whereas not mingling our ſelves with the wicked: we ſhall through Gods

mercy

mercy be like a cake turned, that heat and zeal which was before downward, ſhall now be upward, heavenward, Godward, let it be alſo remembred, how both *Ahaz*, 2 *Kings* 16. 10. and *Aſa* himſelf, 2 *Chron.* 16. 10. (though a good man) were drawn into other great ſins upon occaſion of theſe aſſociations with the enemies of God and his people: this ſin will certainly enſnare men in other ſins. Tis well ſaid by *Calvin* upon *Ezek.* 16. 26. that as we are too prone of our ſelves to wickedneſſe, ſo when we enter into confederacies with wicked men, we are but ſeeking new tentations, and as it were a bellows to blow up our own corruptions, as wine being mixed with water loſeth of its ſpirits, and white being mixed with black, loſeth much of its whiteneſſe: ſo the people of God, if once mixed with wicked enemies, ſhall certainly loſſe of their purity and integrity. Thirdly, as theſe unlawfull confederacies draw us both into great judgements and great ſins, ſo into a great ſecurity and ſtupidity under theſe great plagues and ſins, which will make the eſtate of ſuch to be yet worſe, *Hoſ.* 7. 9. after *Ephraims* mixing himſelf among the people, tis added, *Strangers have devoured his ſtrength, and he knoweth it not, yea, gray haires are here and there upon him, yet he knoweth it not*: although his confederates have diſtreſſed him, and not ſtrengthned him, and although there may be obſerved in him diverſe ſignes of a decaying dying condition, yet he knowes it not, nor takes it to heart; The ſame thing is inſiſted upon *verſ.* 11. *Ephraim alſo is like a ſilly Dove without heart; They call to Egypt, they go up to Aſſyria.* He is as voide of underſtanding as a ſilly Dove, whoſe neſt being ſpoiled, and *her young ones taken from her* (which the *Chaldee* paraphraſe addeth for explications cauſe) yet ſhe ſtill returneth to thoſe places where, and among thoſe people by whom ſhe hath been ſo ſpoiled; So *Iſrael* will ſtill bee meddling with thoſe that

 have

have done him great hurt. Fourthly, we finde that such confederacie or association either with idolaters or knowvn impious persons, is seldome or never recorded in the Book of God, without a reproof, or some greater marke of Gods displeasure put upon it. If it were like the Polygamie of the Patriarchs, often mentioned and not reproved, it were the lesse marvell to hear it so much debated. But now when God hath purposely set so many Beacons upon those rockes, and Shelves that we may beware of them, O why shall we be so mad, as still to run upon them. It was reproved in the time of the Judges, *Judg.* 2. 1, 2, 3. It was reproved in the time of the Kings; *Ahabs* Covenant with *Benhadad*, *Asa's* Covenant with *Benhadad*, *Ahaz* his confederacy with the *Assyrian*; *Jehoshaphats* association, first with *Ahab*, then with *Ahaziah*: *Amaziahs* association with those 100000. men of *Ephraim*, when God was not with them, all those are plainly disallowed and condemned. Moreover that reproof, *Jer.* 2. 18. *And now, what hast thou to do in the way of Egypt, to drink the waters of Sihor? Or what hast thou to do in the way of* Assyria, *to drink the waters of the river?* the Chaldee hath thus; *what have yee to do to associate with* Pharaoh *King of Egypt.—And what have ye to do to make a Covenant with the* Assyrian? Again after the captivity, *Ezra* 9. the *Jewes* mingling of themselves with the heathen is lamented. Fifthly, the great and precious promises of God, may encourage us so, as we shall never say to the wicked, a *confederacy*: for upon condition of our avoiding all such confederacies and conjunctions, God promiseth never to break his Covenant with us, *Judg.* 2. 1, 2. and to receive us as his Sons and Daughters, 2 *Cor.* 6. 14. 16., 17, 18. Sixthly, tis one of Gods great mercies which he hath Covenanted and promised, *I will purge out from among you the Rebels and them that transgresse against me*, *Ezek.* 20. 38.

Why

Why ſhould we then forſake our own mercy, and deſpiſe the counſell of God againſt our own ſoules? Seventhly, as it was in *Aſa* his experience, 2 *Chron.* 16. 7, 8. ſo it hath been in our own, God hath done his greateſt works for us, when we were moſt unmixed with ſuch men.

There is another Objection, which at the writing hereof I have met with: 'Tis *Davids* confederacy and aſſociation both with *Abner*, 2 *Sam.* 3. 12, 13. and with *Amaſa*, 2 *Sam.* 19. 13. whom according to agreement he made Generall of of his Hoſte, 2 *Sam.* 20. 4. although both of them had been *Davids* enemies, and born Arms againſt him, *Abner* being alſo ſcandalous, both for his whoredome, 2 *Sam.* 3. 7. and his treachery againſt *Iſhboſheth* in alpyring to the Crown (which is collected from his going in unto *Saules* Concubine, as *Abſolom* did unto *Davids* afterward) yea for that he had born Arms againſt *David*, when he knew that God had ſworn to make *David* King, and ſo againſt the light of his conſcience, 2 *Sam* 3. 9. 18. Anſw. 1. *Peter Martyr* commenting upon theſe places, diſalloweth *Davids* practiſe in both theſe caſes, eſpecially his League with *Abner*. Should we follow theſe two examples, not being allowed or commended in Scripture? or ſhould we not rather avoid ſuch confederacies, becauſe of many examples thereof, plainly condemned in the Word of God? 2. Whatſoever may be conceived to be allowable or excuſable in theſe examples of *David*, yet it cannot be applyed, except in like caſes. When *David* covenanted with *Abner*, he was but King of *Judah*, *Abner* undertaks to bring about all *Iſrael* to him, and that he ſhould make him reigne over all the tribes; whereas otherwiſe there was no appearance of *Davids* ſubduing of all the other tribes; but by a long and bloudy War. Again when *David* covenanted and capitulated with *Amaſa*, he was in a manner fled out of the land for *Abſolon*, 2 *Sam.* 19. 9. and was forced to

anctius & Corn a lapide in 2 Sam. 19.

abide in the land of *Gilead* beyond *Jordan*, fearing also (as interpreters observe) that the men of *Judah* having strengthened *Jerusalem* and kept it with a garrison for *Absolom* and having done so much in assisting *Absolom* against *David*, should grow desperate in holding out against him, hoping for no mercy, therefore he is content to make *Amasa* Generall of his Army, upon condition that he would cause the men of *Judah* to bring him back to *Jerusalem*, which *Amasa* moves the men of *Judah* to do; 2 *Sam.* 19. 14. for it was done by his authoritie, as *Josephus* also writeth, nor could it be done without his authority, for *Absolom* and *Ahitophel* being dead, *Amasa* had the whole power and sole headship of that Army and of all that faction that had followed *Absolom*. Now then let them that will plead for the lawfulnesse of confederacies with wicked persons from these examples of *David*, first make the case alike, that is, that the wicked one have power of an Army, and of a great part of the body of a Kingdome, to make them either continue in Rebellion and enmity or to come in and submit. Next let it be remembred that both *Abner* and *Amasa* did a great service, (which was most meritorious at the hands of men) for the good, peace, and safety of King and Kingdom, and they did it at that time also when *David* was but weak, and they had power enough to have continued a War against him. Which is a very rare case, & far different from the case of such as have done & are doing all that they can to pervert and mislead many thousands of the people of God, instead of reduducing many thousands to obedience, as *Abner* and *Amasa* did. 3. There are some other answers proper to the one case and the other. There is nothing in the Text to prove, that *David* made such a Covenant with *Abner*, as the Grecians call συμμαχία, or that he Covenanted to make him General of his Army, (as afterwards he Covenanted with *Amasa*) for at that time he could have no colour of reason for casting *Joab* out

Antiq. Jud. lib. 7. Cap. 10.

ab out of his place, as afterwards he had; Therefore I understand with *Sanctius* that the League which *Abner* sought from *David* was *Fœdus pacis*, a Covenant of peace. *Hyerome* readeth; *fac mecum amicitias*, make friendship with me, for before, they had been enemies, So that this League is not of that kind which is chiefly controverted. As for *Amasa*, I shall not go about (as some have done) to excuse or extenuate his fault in joining with *Absolom*, as not being from any malice of wicked intention against *David* his Uncle; But there is some probability that *Amasa* was a penitent and hopefull man. Sure *David* had better hopes of him, then of *Joab*: And if it be true which *Josephus* writeth that before *David* sent *Zadok* and *Abiathar* to the men of *Judah* and to *Amasa*, frequent messages came from them to the King, desireing to be received into his favour; however *Amasa* being so willing and ready to do so much for *David*, when hee might have done so much against him, *David* as he could not do his busines without him, so he had some ground to hope well of him; considering withall that *Amasa* was not set upon this businesse by any offence or displeasure at the other party, as *Abner* was. 4. Even as this example, so far as concerneth the laying aside and casting off of *Joab*, and not preferring his brother *Abisha* in his room (both of them being guilty of *Abners* bloud. 2 *Sam.* 3. 30. and both of them being too hard for *David*) helpeth to strengthen that which I have been pleading for.

Tostatus in 2 Reg. 17. Quæst. 24.

Antiq. lib 7. Cap. 10.

The point being now so fully cleared from Scripture, there is the lesse reason to argue contrariwise from humane exemples in Christian States and Common wealthes. The Word of God must not stoupe to mens practises, but they to it. Yet even among those whose example is alledged for the contrary opinion, there want not instances for cautiousnesse and conscientiousnesse in choosing or refusing confederats: As namely

See M. Fox acts and monuments vol. 2. pag 86. 9. 870. edit. 1589.

namely among the *Helvetians* or *Sultzers*. They of *Zurik* and *Berne*, when once reformed renounced, their League made before with the *French* King, for assisting him in his Wars, and resolved only to keep peace with him; but would not continue the League of *συμμαχία*, or joining with him in his Wars. And whatsoever were the old Leagues about 300. years ago, mutually binding those Cantons each to other, for aid and succour, and for the Common defence of their Countrey, and for preservation of their particular Rights and Liberties, and for a way of decideing controversies and pleas between men of one canton and of another, (which Leagues are recorded by those that write of that Common-wealth) yet after the Reformation of Religion, there was so much zeal on both sides, that it grew to a War between the Popish and the Protestant Cantons, wherein as the Popish side strengthened themselves by a confederacy with *Ferdinand* the Emperours brother, so the Protestant side, *Zurik*, *Berne*, and *Basil* entered into a confederacy, first with the City of *Strasburgh*, and shortly thereafter with the *Lantgrave* of *Hesse*, that thereby they might be strengthened and aided against the Popish Cantons. The differences in Religion put them to it to choose other confederates. Nevertheless, I can easily admit what *Lavater* judiciously observeth, upon *Ezek.* 16. 26, 27, 28. 29. that Covenants made before true Religion did shine among a people are not to be rashly broken, even as the beleeving husband ought not to put away the unbeleeving wife, whom he married when himself also was an unbeleever, if she be willing still to abide with him. Whatsoever may be said for such Covenants, yet confederacies with enemies of true Religion, made after the light of Reformation, are altogether unexcusable.

See the Estates Principalitis & Empires of the world, translated by *Grimston* pag. 364. to 370.

Acts and monuments ubi supra, pag. 872. *Sleid.* Com. lib. 7. pag. 106. 119. 120.

Peradventur some have yet another Objection: this is an hard saying (say diverse malignants) we are looked upon

as

as enemies, if we come not in and take the Covenant, yet when we are come in and have taken the Covenant, we are still esteemed enemies to the Cause of God, and to his servants. *Answer*, This is just as if those traitors, Covenant-breakers, and other scandalous persons, from which the Apostle bids us turne away, 2 *Tim.* 3. 5. had objected, if we have no forme of Godlinesse, we are looked upon as aliens, and such as are not to be numbred among Gods people, yet now when we have taken on a forme of Godlinesse, we are in no better esteem with *Paul*, but still he will have Christians to turne away from us? Yea, tis as if workers of iniquity living in the true Church, should object against Christ himself, if we pray not, if we hear not the Word, &c. we are not accepted, but rejected for the neglect of necessary duties, yet when we have prayed, heard, &c. we are told for all that, *Depart from me ye workers of iniquity, I never knew you.* Men must be judged according to their fruits, according to their words and works, and course of living, and if any who have taken the Covenant shew themselves in their words and actions to be still wicked enemies, our eyes must not be put out with their hand at the Covenant.

If any disaffected shall still insist and say, But why then are we received both to the Covenant and to the Sacrament, nay, why are we forced and compelled into the Covenant. Answ. 1. If any known malignant or complier with the rebels or with any enemy of this Cause hath been received either to the Covenant or Sacrament, without signes of Repentance for the former malignancy, and scandale (such signes of Repentance I mean, as men in Charity ought to be satisfied with) 'tis more then Ministers and Elderships can answer either to God, or to the Acts and constitutions of

this

this Nationall Church. I trust all faithfull and conscientious Ministers have laboured to keep themselves pure in such things. Yea the Generall Assembly hath ordained that known compliers with the rebels, and such as did procure protections from the enemy, or keep correspondence and intelligence with him, shall be suspended from the Lords Supper, till they manifest their Repentance before the Congregation. Now if any after signes and declaration of Repentance have turned again to their old wayes of malignancy, their iniquity be upon themselves, not upon us. 2. Men are no otherwise drawn or forced into the Covenant, then into other necessary duties. Nay it ought not to be called a forceing or compelling. Are men forced to spare their neighbours life, because murther is severly punished? or are men compelled to be loyall, because traitors are exemplarily punished? There may and must be a willingnesse and freenesse in the doing of the contrary duty; although great sins must not go away unpunished. Men are not compelled to vertue, because vice is punished, else vertue were not vertue. Those that refuse the Covenant, reproach it, or rail against it, ought to be looked upon as enemies to it, and dealt with accordingly: yet if any man were known to take the Covenant against his will, he were not to be received. 3. These two may well stand together, to censure the contempt or neglect of a duty, and withall to censure wickednesse in the person that hath taken up the practise of the duty. If any *Israelite* would not worship the true God, he was to be put to death, *Levit.* 27. 15. but withall, if, worshipping the true God, he was found to be a murtherer, an adulterer, &c. for this also he was to be put to death. The Generall Assembly of this Church hath appointed that such as after admonition continue in an usuall neglect of prayer, and the Worship of God in their Families, shall be suspended from the

the Lords Supper, till they amend. Yet if any man shall be found to make Familie Worship a cloak to his swearing, drunkennesse, adultery or the like, must these scandalous sinnes be uncensured, because he hath taken upon him a forme of godlinesse? God forbid. 'Tis just to have refusers of the Covenant and railers against it, are justly censured? but withall if wickednesse and malignancy be found in any that have taken the Covenant, their offence and censure is not to be extenuated, but to be aggravated.

I had been but very short in the handling of this Question if new objections coming to my eares had not drawn mee forth to this length. And now I find one objection more. Some say, the arguments before brought from Scripture prove not the unlawfulnesse of confederacies and associations with Idolaters, Hereticks or prophane persons of the same Kingdom, but only with those of another Kingdome. Answ. 1. Then by the confession of those that make the objection, 'tis at least unlawfull to associate ourselves with any of another Kingdome, who are of a false religion or wicked life. 2. If familiar fellowship even with the wicked of the same kingdom be unlawfull, then is a military association with them unlawfull; for it cannot be without consulting, conferring, conversing frequently together. It were a prophane abusing and mocking of Scripture to say, that we are forbidden to converse familiarly with the ungodly of another kingdom, but not with the ungodly of the same kingdome, or that we are forbidden to marry with the ungodly of another kingdome, but not with the ungodly of the same kingdome; for what is this but to open a wide gate upon the one hand, while we seem to shut a narrow gate upon the other hand? 3. Were not those military associations, 2 *Chron.* 19. 2. and 25. 7, 8. condemned upon this

reason, because the associats were ungodly, haters of the Lord, and because God was not with them. Now then *quatenus ad omne*. The reason holds equally against associations with any of whom it can be truly said, they are ungodly, haters of the Lord, and God is not with them. 4. God would have the Camp of *Israel* altogether holy and clean, *Deut.* 23. 9. to 14. clean from whom? not so much from wicked heathens (there was not so much fear of that) as from wicked *Israelites*. 5. Saith not *David*, *I will early destroy all the wicked of the land*, *Psal.* 101. 8. and, *Depart from me all ye workers of iniquity*, *Psal.* 6. 9. How can it then be imagined that he would make any of them his associats and helpers in War?

Amandus Polanus Coment. in *Ezek.* 16. 26, 27, 28.

Qui Ecclesiæ [illegible] ducere ad idolatriam vel falsam doctrinam, & [illegible] cum impiis [illegible] hæreticus, non est Ecclesiasticus, nec est dignus ad eorum illustrandam Ecclesiam. Aliquin ei-

am Ezekiel [illegible] Jeremias, Christus, Paulus, fuissent [illegible]

THE

TO THE RIGHT REVEREND, The Commission of the GENERALL ASSEMBLY.

My very Reverend and dear Brethren,

ALthough the LORDS hand detaineth me from attending Your meetings, yet as long as I can write or speak, I dar not be silent, nor conceal my thoughts of any sinfull and dangerous course in the publick proceedings. Having therefore heard of some motions and beginnings of complyance with those who have been so deeply engaged in a War distructive to Religion, and the Liberties of the Kingdomes; I cannot but discharge my conscience in giving a Testimony against all such complyance. I know, and am perswaded, that all the faithfull Witnesses that gave Testimony to the Thesis, that the late Engagement was contrary and distructive to the Covenant, will also give Testimony to the Appendix: That complyance with any who have beene active in that Engagement is most sinfull and unlawfull. I am not able to expresse all the evills of this complyance, they are so many; Sure I am, it were a hardening of the malignant Party, a wounding of the hearts of the Godly; a infinite wronging of those who from their affection to the Covenant and Cause of GOD, have taken their life in their hand; A great scandall to our Brethren of *England*, who as they have been strengthened and encouraged by the heating of the zeal and integrity of the well affected in this Kingdome, and how they opposed the late Engagement: So they would be as much scandalized to hear of a complyance with malignants now. Yea, all that hear of it might justly stand amazed at us, and look on us as a people infatuated, that can take in our bosome the fiery Serpents that have stung us so sore.

But above all, that which would heighten this sin even to the heavens, is this, That it were not only a horrible backsliding, but a backsliding into that very sin which was specially pointed at, and punished by the prevalencie of the malignant Party: GOD justly making them thornes and scourges who was taken in

in as Friends, without any reall evidence or fruits of Repentance. Alas, shall we split twise upon the same Rock, yea, run upon it, when GOD hath set a Beacon on it; Shall we be so demented as to fall back into the same sin, which was ingraven with great letters in our late judgements; Yea, I may say, shall wee thus out-face and out-dare the Almighty by prosecuting his and our enemies, when he is persecuting them, by making Peace and friendship with them when the anger of the LORD is burning against them, by setting them on their feet, when GOD hath cast them down; Oh shall neither Judgements nor Deliverances make us wise; I must here apply to our present condition, the words of Ezra. *And after all this is come upon us for our evill deeds, and for our great trespasse, seeing that thou our GOD hast punished us lesse then our iniquities deserve, and hath given us such deliverance as this: Should we again break thy Commandements and joyne in affinitie with the people of these abominations; Wouldest thou not be angry with us, till thou hast consumed us, so that there should be no remnant nor escaping?* O happy *Scotland* if thou canst now improve aright and not abuse this golden opportunitie, but if thou wilt help the ungodly, and love them that hate the Lord, wrath upon wrath, and wo upon wo shall be upon thee from the Lord.

This Testimony of a dying Man, (who expects to stand shortly before the Tribunall of Christ) I leave with you my Reverend Brethren, being confident of You through the LORD, that ye will be no otherwise minded but that as Men of GOD, moved with the zeal of GOD, You will freely discharge Your consciences against every thing which You see lifting up it self against the Kingdome of the LORD JESUS: This shall be Your Peace and Comfort in Your latest end; Now the GOD of all Grace establish You, and direct You, and preserve You all blamelesse to the end, and bring others out of the snare that hanker after that complyance. So prayeth,

Your most affectionate Brother,
to serve You in what I can
to my last.

Kirkcaldie, September 8.
1648.

GEORGE GILLESPIE.

The

The Testimony of Mr. *George Gillespie* against Association and Complyance *with malignant enemies of the Truth* and Godlinesse: Written two dayes before his death.

Being now in all appearance the time of my dissolution is very near, altho I have in my latter Wil declared my minde of publick affaires, yet I have thought good to adde this further Testimony, that I esteem the malignant Party in these Kingdomes, the seed of the Serpent, enemies to Pietie, and Presbyteriall Government, (I pretend what they will to the contrary) a generation that have not set God before them. With the malignants are to be joyned the prophane and scandalous, from all which, as also from heresies and errors, the Lord I trust is about to purge his Churches. I have often comforted my self (and still do) with the hopes of the Lords purging this polluted Land, surely the Lord hath begun and will cary on that great Work of mercy, and will purge out the Rebels: I know their will be alwayes a mixture of Hypocrites, but that cannot excuse the conniving at grosse and scandalous sinners. This purging Work which the Lord is about, very many have directly opposed and said by their deeds, we will not be purged nor refined, but we will be joyning and mixing our selves with these whom the Ministers preach against as malignant enemies to God and

and his Cauſe. But let him that is filthy, be filthy ſtill, and let Wiſdome be juſtifyed of her Children. I recommend to them that fear God, ſadly and ſeriouſly to conſider that the holy Scripture doth plainly hold forth. 1. That the helping of the enemies of God, or joyning and mingling with wicked men, is a ſin highly diſpleaſing. 2. That this ſin hath ordinaryly enſnared Gods People into diverſe other ſins. 3. That it hath been puniſhed of God with grievous judgements. 4. That utter deſtruction is to be feared, when a people after great mercies and judgements relapſe into this ſin, *Ezra.* 9. 13. 14.

This far did the Author write with His own hand, two dayes before, his death but finding his weakneſſe encreaſe, that he was unable to write no more, he adjyted that which followeth.

Upon theſe and the like grounds for my own exoneration, that ſo neceſſary a Trueth want not the Teſtimony of a dying Witneſſe of Chriſt, alſo the unworthieſt among many thouſands: And that Light may be held forth, and warning given, I cannot be ſilent at this time; but ſpeak by my pen when I cannot by my tongue, yea, now alſo by the pen of another, when I cannot by my own, ſeriouſly and in the name of Jeſus Chriſt, exhorting, and obteſting all that fear God and make conſcience of their wayes, to be very tender and circumſpect, to Watch and Pray that they be not enſnared in that great dangerous ſin of conjunction or complyncae with malignant or profane enemies of the Truth, under whatſoever prudentiall conſiderations it may be vernished over, which if men will do, and truſt God in his own way, they ſhall not only not repent it, but to their greater joy and peace of Gods people, they ſhal ſee his work go on and proſper gloriouſly. In witneſſe of the premiſſes, I have ſubſcribed the ſame with my hand at KIRKCALDY, *Decemb.* 15 1648. Before theſe witneſſes, M. *P. Carmichael* Miniſter at Markingſ. and M. *Alex. Moncrief* Miniſter at *Skonie.*

Sic ſubſcrib. *George Gillespie.*
P. C. witnes.
A. M. witnes.

Followeth that part of *Mr. Gillespie* his Letter-Will, unto which the former testimony relateth.

BEing through much weakneſſe and ſickneſſe in expectation of my laſt change, I have thought good by this my Letter-Will under my hand to declare firſt of all that the expectation of death which appeareth not to be far off doth not ſhake me from the Faith and Truth of Chriſt which I have profeſſed and preached; neither do I doubt but this ſo much oppoſed Covenant and Reformation of the three Kingdomes is of God and will have a happy concluſion. It hath pleaſed God who chooſeth the fooliſh things of this world to confound the wiſe, and the things that are not to confound the things that are to imploy me (the unfitteſt and unworthieſt among many thouſands) in the advanceing and promoting of that glorious work; and now I repent no forwardneſſe or zeal that ever I had therein, and dare promiſe to as many as wil be faithful and zealous in the Cauſe of God, it ſhall be no grief of heart to them afterward, but matter of joy and peace, as this day I find it, through Gods mercy paſſing by my many and great infirmities, & approving my poor endevours in his cauſe. But if there be a falling back to the

ſence of compliance with malignant ungodly men, then I look for the breaking out of the wrath of the Lord till there be no remedy. O that there were ſuch a ſpirit at leaſt in ſuch of our Nobility as ſtand for the Truth that they may take more of Gods counſell, and leane leſſe to their owne reaſon and underſtanding. As from dangers on the other hand from Sectaries, I have been and am of the opinion that they are to be prevented and avoided by all lawfull means; but that the dangers from malignants are neareſt and greateſt in this Kingdome.

Kirkcaldy, September 1.

1648.

FINIS.